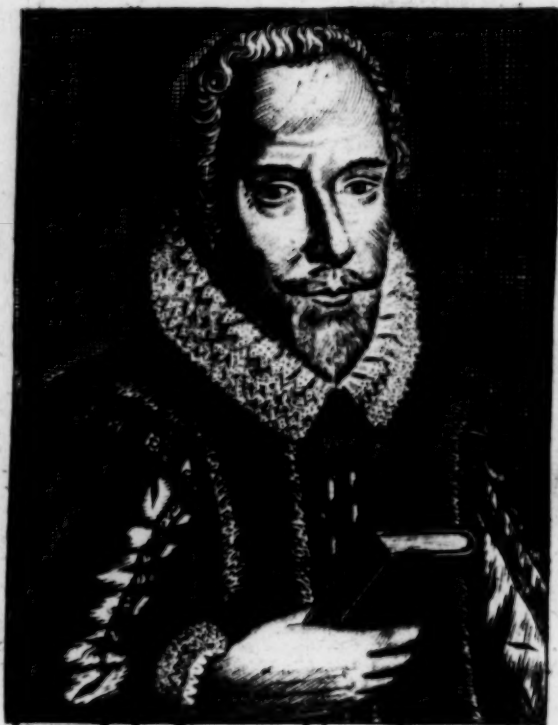




Thus Raleigh's outward figure here you finde:
But the great worth and sharpnesse of his minde
No tablet can containe; no paynters skill
Expresse; seeke that from his owne matchlesse quill.



Thus Raleigh's outward figure here you finde:
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Expresse; seeke that from his owne matchlesse quill.

SIR
Walter Raleighs
INSTRVCTIONS

TO HIS
SONNE

And to
POSTERITY.



LONDON:

Printed for *Beniamin Fisher*,
dwelling in Aldersgate-street
at the *Talbot*, 1632.





TO THE
READER.



*I was not
perhaps,
intended
by the renowned
Au-*

To the Reader.

*Author, that these
Instructions shold
be made publique:
they were directed
to his Sonne, who
doth make iust &
due use of them.
But such is the lu-
stre of Wisedome,
that it cannot be
bidden. Men may
be.*

To the Reader.

bequeath their
Wealth to their
Children in par-
ticular, but their
Wisedome was gi-
ven them for more
generall Good.
Virgil willed that
his deathlesse Æ-
neis should not
live; but Great
Au-

To the Reader.

Augustus chose
herein rather to
violate his Will,
then to bury such
Treasure. Wee
neede not such an
Authority nor pre-
cedent for this
Publication: it is
sufficient that it is
a communicable
Good.

To the Reader.

Good. Could his
noble Sonne bee
hereby any way
impaired, He should
still have improp-
riated it. But
now He shall gain
thus much; The
World shall see
that the most secret
Counsels of his Fa-
ther

To the Reader.

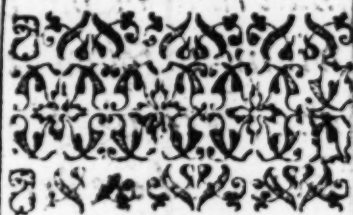
cher were Iust and religious, and hath good cause to hope that a Sonne so instructed can be no otherwise.

Suppose (Reader) that thy Father might or should have given thee such Advice; so
shalt

To the Reader.

*Shalt thou be more
willing to follow it
and receive the
Benefits here pre
scribed; Discreti-
on and Honesty.*

The



The Contents
of the severall Chap-
ters contained in this
B O O K E.

Chap. 1.

VLife, and vertu-
ous persons to be
made choice of for friends.
Chap.

The Contents.

Chap. 2.

*Great care to be had in
the choosing of a Wife.*

Chap. 3.

*Wiseſt men have bene
abused by flatterers.*

Chap. 4.

*Private quarrels to be
avoided.*

Chap. 5.

*Three Rules to be ob-
served for the preservati-
on of mans eſtate.*

Chap. 6.

*What ſort of Servants
are fitteſt to be entertain-
ed.*

Chap.

The Contents.

Chap. 7.

Brave ragges weare soonest out of fashion.

Chap. 8.

Riches not to bee sought by enill meanes.

Chap. 9.

What inconueniences happen to such as delight in wine.

Chap. 10.

Let God be thy protector and director in all thy Actions.

The



S. VVALTER
RALEIGH,
TO
His Sonne.

CHAP. I.



Here is no-
thing more
becoming
a wise man
B then

then to make choice
of Freinds; for by
them thou shalt bee
judged what thou
art; let them there-
fore be wise and ver-
tuous, and none of
those that follow
thee for gaine, but
make election rather
of thy Betters then
thy Inferiors, shun-
ning alwayes such
as are poore & nec-
die,

to his Scenne.

3.

die, for if thou giu'st
twenty guifts, and
refuse to doe the like
but once, all that
thou haft done will
bee loft, and fuch
men will become
thy mortall Ene-
mies; take alfo ef-
peciall care, that
thou neuer trust any
Friend, or Soruaue,
with any matter that
may endanger thine
B 2 estate,

estate, for so shalt
thou make thy selfe
a bond-slaue to him
that thou trustest,
and leaue thy selfe
alwayes to his mer-
cie; and be sure of
this, thou shalt neuer
find a freind in these
thy young yeares,
whose conditions;
and qualities will
please thee after thou
comdest to more
dis-

discretion ; and then
all thou giuest is
lost, and all wherein
thou shalt trust such
an one, wilbe disco-
uered ; such there-
fore , as are thy in-
feriors will follow
thee, but to cate thee
vp, and when thou
leauest to feed them,
they will hate thee;
and such kinde of
men, if thou preserve

B 3

thy

thy estate; will al-
wayes be had ; and
if thy Friends bee of
better qualitie then
thy selfe, thou maist
bee sure of two
things , that they
will be more carefull
to keepe thy coun-
sell; because they
haue more to loose
then thou. Second-
ly, they esteeme thee
more, because thou
ydly doest

to his Sonne.

7

doest possesse, but
for thy selfe ; but if
thou bee subject to
any great vanitie, or
ill, which I hope
God will blesse thee
from, then therein
trust no man; for e-
very mans folly
ought to be his grea-
test secret. And al-
though I perswade
thee to associate thy
selfe with thy bet-
ters,

B 4

ters, at least Peeres ;
yet remember al-
wayes , that thou
venter not thy estate
with any of those
great ones, that shall
attempt vnlawfull
things, for such men
labour for them-
selues , and not for
thee ; thou shalt be
sure to part with
them in their dan-
ger, but not in their
ho-

honour ; and to
venture a true estate
in present, in hope of
a better in future, is
meere madnes ; and
great men forget
such as haue done
them seruice, when
they haue obtained
what they would ;
and will rather hate
thee for saying, thou
hast beene a meanes
of their preferment,
then

then acknowledge
it. I could giue a
thousand examples;
& my selfe knowes
it, who haue tasted
it, in all the course of
my life; So that I
need not in a mat-
ter so knowne, giue
instance in exam-
ples. Let thy loue
therefore bee, to loue
God, thy Country,
thy Prince, and
thine

14
2
to his Sonne.

II

thine owne estate
before all others: for
the Fancies of men
change, and hee that
loues to day, hateth
to morrow; but let
Reason bee thy
Schoolmistris which
shall guide thee a-
right.

CHAP. II.

CHAP. II.

THe next, and
greatest care
in this life,
ought to be in choice
of thy Wife, and the
onely danger therein
is Beautie, by which
all men in all Ages,
wise, and foolish,
have bene betray-
ed. And though I
know

know it vaine to vse
Reasons, or Argu-
ments to dismay
thee, from being
captivated there-
with, there being
few that euer resist-
ted the Witcherie;
yet I cannot omit to
warne thee, as of o-
ther things, which
may bee thy de-
structiō for the pre-
sent time. It is true,
that

that euery man pre-
ferreth his fantasie
in that Appetite be-
fore other worldlie
deserts, leauing the
care of Honour, cre-
dit, and safetie in re-
spect thereof; yet re-
member, though
these afflictions doe
not last, yet the
bonds of Marriage,
dureth to the end of
the life. Nor giue thy
bu-

humour libertie, in
accompaning light
Women; for though
that humour may
change in thee
again, yet the blot
it leaues on thy ho-
nour will euer re-
maine. Remember
secondly, that if
thou marrie for
Beautie, thou bin-
dest thy selfe for all
thy life, for that
which

which perchance
will neither last nor
please thee one yere;
and when thou hast
it, it will be vnto
thee of no price at
all, for the desire dy-
eth when it is attay-
ned, and the affecti-
on perisheth, when
it is satisfied. Re-
member when thou
wert a sucking
Child, thou diddest
loue

love thy Nurse, and
that thou wert fond
of her, after a Child
thou didst love thy
dry Nurse, and didst
forget the other, af-
ter that thou didst al-
so despise her, so will
it be in thy liking in
elder yeares; & there-
fore, though thou
canst not forbear to
love, yet forbear to
hate, and after a
moneth C while

while thou shalt
find an alteration in
thy selfe, and see an-
other far more plea-
sing then the first,
second, or third love:
yet I wish thee above
all the rest, have care
thou doest not mar-
ry an uncomely Wo-
man for any respect,
comelineffe in Chil-
dren is riches, if no-
thing else bee left
them,

48
T
to his Sonne.

19

them , and if thou
have care for thy ra-
ces of Horses, and o-
ther beasts , value
the shape of thy chil-
dren before Aliants
or riches; Have care
therefore of both to-
gether, for if thou
have a faire Wife, &
a poore one, if thine
owne estate bee not
great, assure thy selfe
that Love abideth

C 2

not

not with want; for
shee is the compa-
nion of plentie, for I
never knew yet a
poore Woman ex-
ceeding faire, that
was not made disho-
nest by one or other
in the end. This, BERSHEBA taught her
Sonne SALOMON;
Favour is deceitfull;
and Beautie is vanti-
tie; shee addeth that
a wise

a wise woman over-
 seeth the wayes of
 her Husband, and
 eateth not the bread
 of idlenesse; have
 therefore, ever more
 care, that thou be be-
 loved of thy wife,
 then thy selfe besot-
 ted on her, and thou
 shalt judge of her
 love by these two
 observations: first, if
 thou perceive she

C 3

have

have care of thy estate, and exercise herself therein; the other, if she please thee and study it, and bee sweet unto thee in conversation without thy instruction, for Love needes no teaching nor precept; on the other side, bee not sower nor sterne to thy wife, for cruelty in-
 over gen-

24. n
 p. 20

20
to his Sonne.

23

gendereth no other
thing then hatred,
let her have equall
part of thy estate
whilest thou livest, if
thou finde her spa-
ring, and honest, but
what thou giuest af-
ter thy death, remē-
ber that thou givest
it to an enemie, and
most times to a strā-
ger, for hee that shall
marry thy Wife shall

C 4

de-

despise thee, thy memory, and thine, shall possesse the quiet of thy labour, the fruit which thou hast planted, enjoy thy love, and spend with ioy and ease what thou hast spared, and gotten with ease, and travel; yet alwayes remember, that thou leave not thy Wife to bee a
 ob. 4 O shame

flame unto thee after thou art dead, but shee may live according to thy estate; especially, if thou hast few Children, and them provided for; but howsoever it bee, or whatsoever thou finde, leave thy Wife no more then of necessitie: thou must, but onely during her widowhood,

hood, for if shee love
again, let her not en-
joy her second love
in the same Bed
wherein shee loved
thee, nor flye to fu-
ture pleasures with
those feathers which
death hath pulled
from thy wings, but
leave thy estate to
thy House & Chil-
dren in which thou
deceasedst upon
earth

to his Sonne.

27

earth whilst it lasted.
To conclude, Wives
were ordayned to
continue the genera-
tion of Man, to trans-
ferre them, and dimi-
nish them, cyther in
countenance, or abi-
litie ; and therefore
thy house and estate
which liveth in thy
Sonne, and not in thy
Wife, is to bee prefer-
red ; Let thy time of
mar-

marriage bee in thy
 young, and strong
 yeares, for beleeve it,
 ever the young Wife
 bewrayeth the old
 Husband, and shee
 that had thee not in
 thy flower, will de-
 spise thee in thy fall,
 and thou shalt bee
 unto her, but a capti-
 vitie and sorrow, thy
 best time will be now
 ward thirty, for as
 the

the younger times
are unfit, eyther to
chuse or to governe
a Wife and family;
so if thou stay long,
thou shalt hardly see
the education of thy
Children, which be-
ing left to strangers,
are in effect lost, and
better were it to bee
unborne then ill
bred; for thereby thy
posterity shall eyther
perish

perish or remayne a
shame to thy name,
and family. Further-
more, if it be late ere
thou take a Wife,
thou shalt spend the
prime of thy life
with Harlots, who
destroy thy health,
impoverish thy e-
state, and indanger
thy selfe, thy life, and
bee sure of this, that
how many lewd
Women thou hast

to his Sonne.

31

acquaintance with-
all, so many enemies
thou shalt purchase
to thy selfe, for there
never was any such
affection which en-
ded not in hatred &
disdain. Reméber the
saying of SALOMON
there is a way which
seemeth right to a
man, but the issues
thereof are the wa-
ges of death. If thou
canst not then ab-

straine from them in
thy vaine, and un-
bridled times, yet re-
member that thou
sowest on the sands,
and purchase disea-
ses, repentance, and
hatred onely : there-
fore, bestow thy
youth so, that thou
mayest have com-
fort to remember it
hath forsaken thee,
and not to grieve at
the

to his Sonne.

33

the account thereof,
whilest thou art
young; thou wilt
thinke it will never
have an end, behold
that the longest day
hath his Evening, &
that thou shalt en-
joy it but once, that
it never turnes a-
gaine, use it therefore
as the Spring time
which soone de-
parteth, and where-

D

in

in thou oughtest to
plant, and sow all
provisions for along
and happie life.

CHAP. III.

TAke care thou
bee not made
a foole by flat-
terers, for even the
wisest men are abu-
sed by these, know
there-

therefore, the flatterers are the worst kind of Traytors, for they will strengthen thy imperfections, encourage thee in all evils, correct thee in nothing, but so shadow, and paint all thy vices, and follies, as thou shalt never by their will discern evill from good, or vice from

vertue, because all
Men are apt to flat-
ter themselves to en-
tertaine the additi-
ons of other mens
prayses, it is most pe-
rilous, doe not there-
fore prayse thy selfe,
and bee counted a
vain-glorious foole,
noyther take delight
in thy prayse except
thou deserve it, re-
ceive it from such as
are

to his Sonne.

37

are worthy and honest, and will withal warne thee of thy faults; for flatterers have never no other vertue, they are ever base, creeping, cowardly persons, for thou shalt not find a valiant friend that will venter his life for thee a flatterer, but such creeping knaves as is good for nothing

D 3

thing else. A flatterer, is sayd to bee a beast that flattereth biting, that biteth smelling; it is said by **ESAY**, in this manner; My people they that prayse thee seduce thee, and disorder the pathes of thy feete, & **DAVID** desireth **GOD** to cast out the tongue of a flatterer, but it is hard

to his Sonne.

39

hard to know them
from friends, so are
they obsequious, &
full of protestations;
for as a Wolfe, a dog,
so a flatterer resem-
bleth a friend. A flat-
terer is compared to
an Ape, who because
shee cannot defend
the house like a dog,
labour as an Oxe, or
beare burdens as a
Horse doth, there-

D 4 fore

fore yet play trickes,
and provoke laughter ; a Friend thou
mayest bee sure that
he will in private tell
thee of thy faults, he
adventures this mis-
chiefe, to hazard thy
hatred, for there are
few men can endure
it, every Man for the
most part delighteth
himselfe in prayse,
which is one of the
univer-

29
7
to his Sonne.

41

univerfall follies
which bewitcheth
mankind.

CHAP. III.

BE carefull to a-
voyd publike
disputations at
Feasts, or Tables, a-
mongst quarrellsome
persons, and eschew
evermore to bee ac-
quain-

quainted with Russians, for thou shalt bee in asmuch danger with a brawler in private quarrell, as in a battle wherein thou mayest get honour to thy selfe, and safetie to thy Prince, & countrey; but if thou bee once engaged, carry thy selfe bravely, that they may feare thee afterward;

to his Sonne.

43

ward; to shun therefore private fights, bee well advised in thy word and behaviour, for honour & shame is in the talke & tongue of a Man, jest not openly at those that are simple but remember how much thou art bound to God who hath made thee wiser! Defame not any Woman

man publikely ,
though thou know
her to bee evill , for
those that are faulty
cannot endure to be
rart, and will looke
to bee avenged of
thee, and those that
are not guilty can-
not endure unjust
reproach, & as there
is nothing more
shamefull & disho-
nest, so truth it selfe
cut-

to his Sonne.

45

cutteth his Throat
that carieth her pub-
likely. Doe there-
fore right to all Men
where it may profit
them, and thou shalt
thereby get much
love, and forbear to
speake evill things
of Men though it be
true, if thou bee not
constrayned, and
thereby thou shalt
avoyde malice, and
re-

revenge. Doe not accuse any of any crime, if it be not to save thy selfe, thy Prince, or Countrey; for there is nothing more dishonourable. I would not have you for any respect loose your reputation, or endure publike disgrace; for better it were not to live then to live a coward,

ward, if the offence
proceed not from
thy selfe, if it bee it
shall bee better to
compound it upon
good termes, then to
hazard thy selfe, for
if thou overcome,
thou art under the
crueltie of the Law,
if thou be overcome
thou art dead, or dis-
honoured; If thou
therefore contend,
or

or discourse in argument, let it bee with Wise and sober Men, of which thou mayest learne by reasoning, and not with ignorant persons, for thou shalt thereby instruct those that wil not thanke thee, and utter what they have learned from thee, but if thou know more then other

to his Sonne.

49

other Men, utter it
when it may doe
thee honour, and not
in assemblies of ig-
norant, & common
persons : Speaking
much, is also a kinde
of vanitie ; for hee
that is lavish in
words, is a niggard in
deeds, and as SALO-
MON sayth, the heart
of a Foole is in his
mouth, and the
E mouth

mouth of a wise Man
is in his heart, be-
cause what he know-
eth or thinketh hee
uttereth, and by
words, & discourse,
Men will judgethee.
For as SOCRATES
saith, such as thy
words are, such will
thy affections bee
esteemed, and such
will thy deeds as thy
affections, and such
thy

to his Sonne.

51

thy life as thy deeds,
therefore be advised
what thou dost dis-
course of, what thou
maintayneſt, whe-
ther touching Reli-
gion, eſtate, or vane-
tie, for if thou erre in
the firſt, thou ſhalt
bee counted pro-
phane, in the ſecond
dangerous, in the
third undiſcreete, &
fooliſh, hee that can-

E 2

not

not refraine from
much speaking, is like
a City without wals,
and lesse paines in
the world a Man
cannot take then to
hold his tongue,
therefore if thou ob-
servest this rule in all
assemblies thou shalt
seldome erre, re-
straine thy choller,
hearken much and
speake little, for the
tongue

tongue is the instrument of the greatest good, and greatest evill according to SALOMON; life, and death are in the power of the tongue: and as EURIPIDES truly affirmeth, every unbridled tongue in the end shall find it selfe unfortunate, for in all that ever I observed in the course

of earthly things, I
ever found, that
Mens fortunes are
oftner mard by their
tongues then by
their vices, and to
conclude, all quar-
rels, mischief, ha-
tred, and destructi-
on ariseth from un-
advised speech, and
in much speech there
are many errors, out
of which, thy ene-
mies

mies shall sure take
the most dangerous
advantage; and as
thou shalt be happy
if thou thy selfe ob-
serve these things, so
shall it be most pro-
fitable for thee to a-
voyd their Compa-
nies that erre in that
kind, & not to hear-
ken to tale-bearers, to
inquisitive persons,
and such as busie
E 4 them.

themselves with o-
ther Mens estates,
that creepe into
houses as spyes to
learne newes which
concerne them not,
for assure thy selfe
such persons are
most base, and un-
worthy, and I will
thou take heed also,
that thou art not
found a lyer, for a ly-
ing spirit is hatefull
-1001- both

to his Sonne.

57

both to GOD and
Man, a lyar is com-
monly a Coward,
for hee dares not
avow the truth, a
lyar is trusted of no
Man, hee can have
no credit neyther in
publike nor private;
and if there were no
more argument but
this, know that our
Lord in Saint IOHN
sayth, that it is a vice
proper

proper to S A T A N,
lying, being opposite
to G O D S nature,
which consisteth in
truth, and the gaine
of lying is nothing
else but not to bee
trusted of any, nor
to be beleevd when
wee say the truth. It
is sayd in the PRO-
VERBS, that G O D
hateth false lippes,
and that hee that
spea-

35
to his Sonne.

59

speakeſh lyes ſhall
perish ; Thus thou
ſeeſt how odious, &
contrary to GOD
a lyar is, and for the
world, beleeve it, that
it never did any Man
good, except in the
extremitie of ſaving
life, for a lyar is of a
baſe, unworthy, and
cowardly ſpirit.

CHAP.

CHAP. V.

Amongst all other things of the world, take care of thy estate, which thou shalt ever preserve if thou observe these things: First, that thou knowest what thou hast, and so see that thou

thou art not wasted
by thy Servants and
Officers; the second
is, that thou never
spend any thing be-
fore thou have it,
for borrowing is the
canker, and death
of every Mans e-
state: The third is,
that thou suffer not
thy selfe to be woun-
ded for other Mens
faults, and scourged
for

for other Mens offences, which is, to bee suerty for another, for thereby millions of Men have beene beggered and destroyed, paying the reckoning of other Mens ryot, and the charge of other Mens folly, and prodigality; if thou smart for thy owne sin, the paine
is

is endured with
some ease, and above
all things bee not
made an Ass to car-
ry the burden of o-
ther Men ; If thy
friend desire thee to
bee his suretie, give
him a part of what
thou hast to spare, if
hee presse thee far-
ther, hee is not thy
friend at all, for
friendship rather
choo-

chooseth harm to it
selfe then offereth it,
if thou be bound for
a stranger, thou art a
foole, if for a Mar-
chant, thou puttest
thy estate to learne
to swimme; If for a
Churchman, he hath
no inheritance; if for
a Lawyer, hee will
find an evasion by a
syllable, or word to
abuse thee; if for a
poore

to his Sonne.

65

poore Man thou
must pay it thy selfe,
therefore from Sure-
tiship as from a Man-
slayer, or enchanter
for the best profit,
and returne will bee
this, that if thou
force him for whom
thou art bound to
pay it himselfe, hee
wil become thy ene-
mie, if thou use to
pay it thy selfe, thou
F wilt

wilt be a begger, and
believe thy Father
in this, and print it
in thy thoughts, that
what vertue soever
thou hast, bee it ne-
ver so manifold, if
thou be poore with-
all, thou, and thy
qualities shall be de-
spised ; besides, Po-
verty is oftentimes sent
as a curse of God it is
a chaine amongst
Men,

Men, an imprisonment of the mind, a vexation of everie worthy spirit; thou shalt neyther helpe thy selfe nor others, thou shalt drowne in thee all thy vertues, having no meanes to shew them, thou shalt bee a burthen, and Eye-sore of all thy friends, everie Man will scorne thy

Company, thou shalt
bee driven basely to
begge, and depend
on others, to flatter
unworthy Men, to
make dishonest
shifts; and to con-
clude, poverty pro-
vokes a Man to doe
infamous and dete-
sted deedes; Let no
vanitie therefore, or
perswasion draw
thee to that worst
of

of worldly miseries,
if thou be rich, it will
give thee pleasure in
health, comfort in
sicknesse, keepe thy
mind and body free,
save thee from ma-
ny perils, relieve thee
in thy elder yeares,
the poore, and thy
honest Friends, and
give meanes to thy
posteritie to live, and
defend themselves,

F 3

and

and thine own fame
where it is said in the
Proverbs, that hee
shall bee sore vexed
that is surety for a
stranger, it is further
said, the poore is ha-
ted even of his owne
neighbor, but ϕ rich
have many Friends.
Lend not to him that
is mightier then thy
selfe, for if thou len-
dest him count it but
lost,

44
to his Sonne.

71

lost; bee not suretie
above thy power,
for if thou bee sure-
tie thinke to pay it.

CHAP. VI.

L Et thy servants
be such as thou
mayest com-
mand, and enter-
tayne none about
the but yemen to
F 4 whom

whom thou givest wages , for those that will serve thee without thy hire wil cost thee trouble as much, as they that know their fare ; If thou trust any Servant with thy purse, bee sure thou take his account ere thou sleepe, for if thou put it off thou wilt then afterwards for tediousnesse

to his Sonne.

73

ousnesse neglect it, I
my selfe have lost
thereby more then I
am worth. And
whatsoever hee
gaines thereby hee
will never thanke
thee, but laugh thy
simplicity to scorne;
and besides, it is the
way to make thy
Servants theeves,
which else would be
truest.

CHAP.

CHAP. VII.

EXceed not in the humour of ragges, & bravery, for these will soone weare out of fashion, but that Money in thy purse will ever be in fashion, and no Man is esteemed for gay Garments, but by Fooles and women.

CHAP.

to his Sonne.

75

CHAP. VIII.

ON the other
side, take heed
that thou seek
not riches basely nor
attaine them by evil
meanes, destroy no
Man for his wealth,
nor take any thing
from the poore, for
the cry and com-
plaint thereof will
pierce

pierce the Heavens ,
and is most detesta-
ble before G O D ,
and most dishonou-
rable before worthy
Men : To wrest any
thing from the nec-
die and labouring
Soule, will never
prosper thee in
ought if ought thou
offend therein , but
usethy poore neigh-
bours, and tennants
well,

to his Sonne.

77

well, put not them,
and their Children
to a needlesse super-
fluitie, and expences
to thy selfe. He that
hath pittie on ano-
ther Mans sorrowes
shall bee free from it
himselfe, and hee
that delighteth in, &
scorneth the misery
of another, shall one
time or other fall
into it himselfe. Re-
mem-

member, hee that hath mercie on the poore lendeth unto the Lord, and the LORD will recompence him what hee hath given. I doe not understand such for poore as are vagabonds, and beggars, but those that labour to live, such as are old, and cannot travell, such
poore

to his Sonne.

79

poore vagabonds,
and fatherlesse Chil-
dren as are ordered
to be relieved, & the
poore Tenants that
travell to pay their
Rents, and that fall
into poverty by mis-
chance, and not by
carelesse expence, on
such have thou cō-
passion, and G O D
will blesse thee for
ever; Make not thy
hungry

hungry Soule sorrowfull, deferre not the guift of the needy, for if hee curse thee in the bitter-nesse of his Soule, his prayer shall bee heard of him that made him.

CHAP.

49
to his Sonne.

81

CHAP. IX.

TAke especial
care that thou
delight not
in Wine, for there
never was any Man
that came to ho-
nour, or preferment
that loved it, for it
transformeth a Man
into a Beast; because
heate poysoneth the
G breath

breath decayeth naturall heate, brings a Mans stomacke into an artificiall heate, deformeth the face, rotteth the teeth, and to conclude maketh a Man contemptible, soone old, and despised of all wise, and worthy Men: in thy servants, in thy selfe, and Companions, for

50
to his Sonne.

83

for it is a bewitching, and infectious vice. And remember my words, that it were better for a man to be subject to any vice then to it, for all other vanities and finnes are recovered, but a Drunkard will never shake off the delight of beastlinesse, for the longer it

G 2.

pol-

possesseth a man the
more hee will de-
light in it, and the
elder hee groweth
the more he shall be
subject to it; for it
dulleth the spirits
and destroyeth the
Body, as Ivy doth
the old Tree; or as
the worrne that in-
gendreth in the cor-
nell of the Nut.
Take heede there-
fore

to his Sonne.

85

fore that such a cure-
lesse Cankar possesse
not thy youth, nor
such a beastly infe-
ction thy old age;
for thou shalt all thy
life time live but the
life of a beast, and
after death thou
shalt shortly prove a
shamefull infamic to
thy posteritie, who
shall study to forget
that such a one was

G; their

their Father. ANA-
CHARSIS saith, the
first draught serveth
for health, the se-
cond for pleasure;
third for shame,
fourth for madnesse,
but in youth there is
not so much as one
draught permitted,
for it putteth fire to
fire, and wasteth
the naturall heate,
and therefore except
thou

to his Sonne.

87

thou hasten thine
end, take this for a
generall rule, that
thou adde not an ar-
tificiall heat to thee
by Wine or Spice
untill thou find that
time hath decayed
thy naturall heate,
and as soone as thou
beginnest to helpe
nature, the sooner
shee will forsake
thee, and trust not

G 4

onely

onely upon Art :
who hath misfor-
tune saith SALO-
MON, who have sor-
row, and griefe, who
have trouble with-
out sighing & stripes
without cause, and
faintnesse of eyes,
even they that sit at
Wine, and straine
themselves to emp-
tie Cuppes; PLINY
sayth, Wine makes
the

the hand quivering,
the eyes waterie, the
night unquiet, lewd
dreames, a stinking
breath in the morne
and all utter forget-
fulnesse of things.
Whosoever loveth
Wine, shall not bee
trusted of any Man,
for he cannot keepe
a secret, Wine ma-
keth a man not on-
ly a beast but a mad-
man

man, & if thou love
it, thy own Wife, thy
Children, and thy
Friends will despise
thee; In drinke men
care not what they
say, what offence
they give, they for-
get comeliness,
commit disorders,
and to conclude, of-
fend all vertuous &
honest Company,
and G O D most of
all;

to his Sonne.

91

all; to whom wee
daily pray for health
and a life free from
paine, and yet by
drunkennesse, and
gluttony (which is
the drunkennesse of
feeding) wee draw
on.

HEROD saith, a
swift hasty evill un-
timely, and an infam-
ous old age. And
AUSTIN describeth
drun-

Dronkenness, in this
manner : Elicia est
blandus Daemon, dulce ve-
nenum, suave peccatum,
quam, qui habet seipsum
non habet, quam, qui facit
peccatum non facit, sed ipse
est peccatum.

INNOCENTLY
saith, Quid turpius chris-
to cui fater in ore, amor
in corpore, qui promittit sul-
sa, prodat ocella, cui mors
affertur, facit et dissor-
matur; nullum scilicet
ubi regnat elicia, et quid
nos aliud designat malum?

When

to his Sonne.

93

When DIOGENES
saw a House to bee
sold, whereof the
owner was given to
drinke, I thought at
the last quoth DIO-
GENES, hee would
spew out a whole
house; Sciebam inquit
*quod domum tandem evo-
meret.*

CHAP.

CHAP. X.

NOW for
the world, I
know it too
well to perswade
you to dive into the
practises thereof, ra-
ther stand upon
your owne guard a-
gainst all that tempt
you thereunto, or
may practise upon
you in your Consci-
ence,

ence, your reputati-
on, or your Purse;
resolve that no Man
is wise or safe, but he
that is honest. Serve
G O D, let him bee
the Author of all
your actions, com-
mend all your en-
deavors to him that
must eyther wither,
or prosper them,
please him with
prayer, least if hee
frowne

frown, he confound
 all your fortunes &
 labours like drops
 of Rayne on the
 Sandy ground, let
 my experienced ad-
 vice and fatherly in-
 structions sink deep
 into your heart; So
 G O D direct you in
 all his wayes and fill
 your heart with his
 grace.

FINIS.

